لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

October 1966

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world ; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the HolyQuran(3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problem connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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THE TRUTH ABOUT KHATM-E-NABUVVAT—VII

The consensus of mass Muslim opinion

The Late Hazrat Mirza Bashir Ahmad

Eng. N. R. A. G. Soofi

So far I have dealt with the pronouncements of selected Divines. Now I propose, by the grace of God, to relate how, in a way, every member of the Muslim community, has been subscribing to the belief that notwithstanding the Khatm-e-nabuvvat of the Holy Prophet (Allah bless him), one non-law-giving prophet, must, at any rate, appear among the Muslims. In amplification of this brief statement, I refer to the widely known prophecy in Islam, about the coming of the Messiah (peace be on him) in the latter days and that Islam will gain through him extra-ordinary power, that the Faith of Muhammad (Allah bless him) shall dominate all other religions, that the Dajjal (anti-Chirst) will be annihilated, the cross will be broken into bits, the infidels, will be overpowered and punished and that all the internal differences among Muslims will be justly settled and so on and so forth. This prophecy has

been briefly touched upon in the Holy Quran (Sura Nur verse 65) and its detailed narrative is to be found in every book of Hadith. The Holy Prophet (Allah bless him) laid such emphasis on it, repeating it so often that it tops the list of Islamic prophecies ; so much so that every Muslim is acquainted with it ; in short, its widespread knowledge surpasses all comprehension. The Holy Prophet (Allah bless him) himself had such tremendous faith in it that he stressed its importance with the added weight of solemn affirmation in the name of God. The most authentic book of Hadith, Bokhari quotes the following version of his (Allah bless him) statement :

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> "And I swear by the Lord who holds my life in His hands that the son of Mary shall surely appear among you as just arbiter and shall break the cross, annihilate, the swine and abolish jazia".[1]

This is the great prophecy in Islam relating to the coming of the Messiah. Though the Ahmadiyya Community does not share the view that it relates to the coming of the self-same Messiah son of Mary, but it holds the belief that it foretell about the appearance of a Messiah in the likeness of the son of Mary (peace be on him) ; all the other sects of Islam believe in the coming of the self-same Messiah of Nazareth who appeared 600 years befoe the advent of the Holy Prophet (Allah bless him) in the Mosaic dispensation. They, at the same time, believe that this Messiah shall retain his status of prophethood and shall not be divested of this dignity. Says Imam Jalaluddin Suyyuti :

> "One who said that he will be divested of prophet-hood is a true heretic, for, verily he is a prophet and shall not be relieved of the property of prophethood".[2]

Since therefore all the Muslims unanimously believe in the appointed appearance of Messiah in the latter days and further agree that he shall hold the exalted rank of prophet, there can therefore be no escape from the logical and necessary corollary that the mass of Muslims have subscribed to the view that a prophet shall appear after the Holy Prophet (Allah bless him).

It is thus evident that not only the elect of Islam but even the mass of Muslims testify to the fact that the door to prophethood is, in a manner, still open after the appearance of our Holy Prophet (Allah bless him). Will our friends pause and reflect that when the Muslims believe that the coming Messiah shall not be divested of his prophethood but that he shall appear as a prophet, do not the twin beliefs add up to the conclusion that the Muslims as a whole do concede one prophet after the Holy Prophet (Allah bless him) ?

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It may be said here that the Muslims do agree on the appearance of a prophet after the Holy Prophet (Allah bless him) who was exalted to prophethood six centuries before the advent of the Holy Prophet (Allah bless him) and that the appearance of such a prophet does not infringe the Khatm-e-Nabuvvat, the finality of prophethood in the Holy Prophet Muhammad (Allah bless him), while the advent of a new prophet does amount to a breach. May God guide our ill-advised brethren aright ! The point of precedence or subsequence in advent is in no way relevant to the issue. It is a simple matter of appearing as a prophet and functioning as such after the Holy Prophet (Allah bless him) that forms the crux of the matter. The Messiah of Nazareth, though an earlier prophet, will, all the same, according to the belief of Muslims, come to the world after the Holy Prophet (Allah bless him) and function as a prophet. If the door of prophethood is absolutely sealed, his appearance, in any case, constitutes a violation of the Seal of Prophethood (Khatm-e-Nabuvvat), only if you care to realize. In fact the appearance of such a prophet as is not of the Holy Prophet's (Allah bless him) following and has not received the rank of prophethood through his grace and as a result of owing allegiance to him, in the spirit of a disciple, is a smashing challenge to the very organization of Islamic dispensation, leaving intact neither the Seal of Prophethood nor the finality of the Holy Prophet (Allah bless him). In contra-distinction to the above belief, the elevation to the rank of prophethood of a pupil and spiritual son of the Holy Prophet (Allah bless him), through the favour of his grace and with a light from his light, constitutes no breach but redounds to the eminence of his glory

as a testimony of the fact that the sun of his spiritual effulgence is capable of producing a moon of spiritual reflection for the illumination of the world in a period of darkness. May Allah bless the Holy Prophet Muhammad and his people !

A rational treatment of the Question

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After dealing with the testimony furnished by the early Divines and the mass of Muslims I now come to the closing part of my discussion. As I said at the outset, human reason, in spite of its possible lapses which are sometimes prompted by environmental darkness, is the natural light par excellence, granted to man by Heaven, to help him discriminate truth from falsehood. Most of the questions confronting man in life are decided in the light of reason. In this connection, it must therefore be borne in mind, as a basic fact, corroborated by the evidence of history, that it is an eternal law of God that He invariably raises a chosen man of holy nature for the guidance and reformation of mankind whenever degenerate views and vicious deeds hold the field in the world. This reformatory action is determined by the prevalent conditions ; if, for instance, conditions warrant the necessity of a new law, reformatory process is initiated through a new code. But if a new law is not called for, a prophet without a fresh law, is raised to initiate reform. This principle has been operative from eternity and has never been suspended. The appointment of 1,24,000 prophets, of whom nearly 315 were law-bearing apostles, bears decisive testimony to this eternal truth.[3] Since it is an eternal Divine law that whenever evils of great magnitude appear, Allah raises reformers. There is no reason why that law should be regarded as inoperative in our times.

It cannot be urged that since the appearance of the Khatammannabiyyeen this law which no doubt held good has been suspended. For, we have already established in our exposition of the term, that Khatamannabiyyeen does not spell an end of the prophetic circle, but that it only means that a current that flowed independently has now been diverted into one channel, namely the Holy Prophet (Allah be pleased with him). Besides, we are not treating the subject here in the light of the Quran and Hadis (that ground

has already been covered) but our approch is from a purely rational angle. According to the rational viewpoint, it is manifestly clear that the Divine modus operandi in respect of human moral reformation, effective from eternity, was confined to the appointment of Prophets, could not have been dropped in our age. What rational argument can justify the damming of this ancient stream. The question why the eternally established Divine procedure of irrigating the spirit of man through an eternal stream should be considered as abandoned in our age, deserves serious consideration. This is a clear-cut rational argument that has a direct appeal to unbaised minds, endowed with clear vision. No amount of ingenious reasoning can dislodge it.

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There is yet another aspect of the question. Those who claim that the eternal Divine Law of raising a prophet to reform mankind in every dark period has now become inoperative, carry the onus of substantiating their contention with evidence. Our claim is self-sustained, as, it is in line with an eternally operative Divine Law. Those who claim a new departure from this Divine Law, must cite relative evidence in support of their contention. If they cannot and by the grace of God they surely cannot, then the logically correct position, confirm our stand that we cannot be called upon to cite any evidence ; and when our opponents who bear the onus cannot produce supporting evidence to their claim, the controversy must be treated as closed.

In the field of rational approach, the argument that extraordinary deterioration in religious persuasion and deeds in general is evident during the present era, the dominance of materialistic views and prevalence of irreligeousness and fraudulence, against which all prophets, have, according to the Holy Prophet (Allah bless him) been fore-warning, resulting in general in the inner degeneration of all races and nations, call for a prophet who should radiate the light of the spiritual sun of the Holy Prophet (Allah bless him) to illuminate the world, as an heir and votary of the Holy Prophet (Allah bless him). No doubt the preceding centuries have had their share of darkness but the cimmerian darkness of the present age and the degeneration in faith and

practice that has set in during these days, are indescribably great and without parallel in history. If therefore reformers of the Mujjaddad level were needed to attend to the evils of the past ages, present times call for a master-reformer gifted with prophetic properties, through the favour of the Holy Prophet's (Allah bless him) grace. That is why the Holy Prophet (Allah bless), in view of the extreme darkness and deterioration of the present age, while foretelling the appearance of reformers in every century, predicted the appointment of a person of a calibre adequate for meeting the anti-Christ plague and spoke of him in these words "There is no prophet between me and him".[4]

It is precisely this age in reference to which the national poet of Pakistan Allama Iqbal says :

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"Hands are feeble and hearts are seized of heresy
Idol-breakers are gone—the rest are idol-makers
The Father was Abraham but sons are Azars".

"There is an outcry : Muslims have become extinct in the world. We ask 'were there Muslims anywhere at all' ?

"In style you are Christian, in culture Hindus

"Such are these Muslims, even Jews will be scandalized at their sight".

In these lines Allama Iqbal has certainly used rather harsh language in the excess of excitement. But one should pass it over as bitter words have to be employed at times as a corrective. Our readers should therefore set aside the harshness of tone and see the underlying spirit and the good motives behind them. However whether people in this age of darkness which has affected Muslims and non-Muslims alike, are vocal in their demand for or their pitiable cnodition is sending forth an appeal, they all join in the call of times for a reformer from Heaven, a Master-reformer gifted with prophetic wisdom. Even Maulana Abulala Maududi who is at present leading the opposition front against us, observes:

"Most people are in search of such a perfect

man for the rehabilitation of faith as would be an embodiment of the idealistic perfectness of all and sundry and should be sound in all respects. Though they orally reiterate faith in ختم نبوت (Khatim-e-nabuvvat) and if anybody hints at continuation of prophethood, they would at once pull his tongue out of its root, but in their heart of hearts, they demand a prophet and would not accept anything short of a prophet.[5]

Leaving aside therefore the evidence of the Quran, the Hadis and the pronouncements of early Divines, the times and the inner voice of mankind, call for a prophet in our age. The Hazrat Promised Messiah (Allah bless him) said so aptly "Hear ye yearners, a call has come from the Unseen. A reformer is needed, for everywhere evil multiplies".

"O ye people who yearn for truth, listen with your ears open the cry coming forth from the Unseen that the times call for a great Divine reformer for everywhere faith and religion have deteriraoted. Look ye to the signs that heaven hath rained and the earth from underneath cries forth, 'The hour of a Divine reformer has come'. These two witnesses, the Heaven and earth, stand to attention to testify to my truth."

Then referring to his specific claim, he says:

> "It was the time of Messiah and not of any other. Had I not come, another would have come."[6]

"The irreligious materialism and fraudulence that deminate this period and the attacks to which Islam has been exposed, call for a person no less than a vicegerent of the Prophet whom God raised in the likeness of Messiah, for the service of faith one who would follow the Holy Prophet (Allah bless him) as Messiah followed Moses. Such a Messiah is the call of times and if I had not come another would have been raised".

In brief, the call of the hour and the testimony of the time, underline the need for a reformer who should receive light from the light of our Holy Prophet (Allah bless him) and with

the favour of his grace initiate world reformation. This description is applicable to a reflex-prophet or disciple-prophet for, such a one is the spiritual son of our Holy Prophet (Allah bless him), a branch of his holy tree and part and parcel of him. Would that our brethren appreciate this point.

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I now take up the last argument in this connection ; which of the two views about the 'ختم نبوت' is endorsed by human reason and which is more in consonance with the exalted station of the Holy Prophet (Allah bless him) — the view advanced by the Ahmadiyya Community or the one advocated by the non-Ahmadi Maulvies. In order to make an appraisal of these views, we need hardly here enter into any detailed examination. It will be enough for our purpose to place both the views together and subject them to a comparative examination. A comparative statement of the two views is hence recorded in the following table. Readers can consult their clear conscience in finding out the truth. It is however important to study the table with a God-fearing sense of honesty as it is a matter of faith and must be treated with utmost seriousness.

The Belief of non-Ahmadi Muslims of today.	The belief of the Ahmadi Community.
The Holy Prophet (Allah bless him) is 'خاتم النبيين' i.e., he is the terminator of all prophets, that the door to prophethood of every category is finally closed after him and nobody can attain to prophethood henceforward. The prophets who had to appear have already appeared before him and there is no prophet after him, neither from among his followers, nor from outside of their membership ; for, all the streams of Prophethood have ceased to flow after his advent. Therefore none of his servants	The Holy Prophet (Allah bless him) is the 'خاتم النبيين' i.e., the Seal of Prophets. In him the excellencies of Prophethood have reached their perfection and therefore the door to receiving prophethood independently is closed since his appointment to this office, for henceforwad every kind of grace is attainable only through his service. His advent has thus not closed the stream of Divine grace but its course has been channelized through his person which is now, so to say, the new Headwork. A prophet,

and votaries shall henceforward attain to prophethood.

henceforth, shall appear only through allegiance to him, by receiving light from his light and as his shadow and reflection and not otherwise.

The above is a comparative statement representing on the one hand the view of the non-Ahmadis who believe door to every kind of prophethood to have been bolted. They, in other words, mean that before the advent of the Holy Prophet (Allah bless him) the chances of becoming prophets, Siddiq, Shaheed and Salih were open to mankind but since his (Allah bless him) advent, while the chances of becoming Siddiq, Shaheed and Salih continue to remain open, the chances of becoming prophets have been terminated.

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The other view is that of the Ahmadiyya Community according to which the doors to every category of Divine grace are not only still open as before but that they have been opened wider and that because of the exalted station and glorious position of the Holy Prophet (Allah bless him) the spirngs of Divine favour and spiritual light are flowing in full stream, that the graces that flowed independently before have now been aligned to allegiance to him (Allah bless him).

The Promised Messiah, in an addrss, to his soveriegn master the Holy Prophet (Allah bless him) says :

> "We became the best of the people because of thee O best of Prophets ! We marched forward as thou went ahead."

Now which of the two views is in conformity to the eminent status of the Holy Prophet (Allah bless him) will be clear after a dispassionate comparative appraisal of the two statements. Whether it is to his (Allah bless him) credit that his advent should result in the termination of prophethood of every form and that the drying up of a current should be attributed to him or that his elevated rank makes his holy person the fountain-head of prophet-

hood and that the grace that was granted before him independently shall henceforth be attainable through subordination to him, through devotion to him and through his grace and his certifying seal. Give your testimony therefore, being honest to God, in whose hands lie the lives of us all and before whom we must one dav appear and answer for our deeds. Does the greatness of the Holy prophet (Allah bless him) lie in the cessation of every kind of prophethood after him or in its denial to others than his followers and its grant being made contingent on allegiance to him ? I am sure every Muslim who has true love for the Holy Prophet (Allah bless him) and who is conscious of the comparative height of his rank, will, with true conviction, and heart-felt faith, endorse the view that it is inherent in the exalted position of the Holy Prophet (Allah bless him) that the door to reflex-prophethood should remain open to his followers and votaries. Moses was followed by a host of prophets. Though they did not receive this grace through allegiance to him they were nevertheless commissioned to serve his law and were under him. It is a pity indeed that you cannot bear up with one devotee of the Holy Prophet (Allah bless him) being graced with the rank of prophethood—his claim rankles so in your sides.

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Since unfortunately a great misunderstanding persists among non-Ahmadi Muslims in respect of the sense in which the Holy Founder of the Ahmadiyya Movement (peace be on him) claimed or in the sense, we believe him, to be a prophet, it is well worth while adding here by way of further clarification, that it is certainly not at all in the sense generally held by the Muslims. According to the erroneous concept of Prophethood persisting among them, every prophet must bring a new law, or modify the preceding law, or must be independent of the preceding prophet, should initiate a new creed of his own or found a new faith. When they come across the Ahmadiyya literature or learn from Ahmadis of references to the Promised Messiah's (Allah bless him) claim to prophethood, they at once ascribe to him a prophetic status in terms of their own concept and accordingly believe that he has initiated a new creed, has founded a new fiath and is therefore

in no way related to Islam any more. Nothing is further from the truth. We solemnly affirm that the Promised Messiah made no such claim ; we do not believe him to be a prophet in the above sense. On the contrary we believe him to have been commissioned, as he has repeatedly explained in his works, to serve Islam in subordinate devotion to the Holy Prophet (Allah bless him) and to have brought no new religion nor a new creed ; his creed and that of his followers being the one and eternal creed that Muhammad the Apostle of Allah (Allah bless him) was granted, namely :

> "There is no God except Allah and Muhammad is His Apostle".

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O ye earth and O ye heavens, O ye genii and O men, be witnesses therefore that we testify this on solemn affirmation and Allah willing we shall so depart from this world that "Islam is our religion, the Quran is our book and Muhammad the blessed who is the Seal of Prophets, is our apostle ; and he is the chief of messengers and exalted above all his predecessors and his followers and we are his (UMMAT) people." Whosoever attributes to us a belief other than this, is guilty of falsehood and commits a wrong for which he must answer God. We do not ascribe to the Promised Messiah (peace be on him) the prophethood of the non-Ahmadiyya concept ; his station in spiritual eminence is so granted him by virtue of allegiance, devotion and subordination to the Holy Prophet Muhammad (Allah bless him), to demonstrate his glory and in simple terms it is the favour of "Frequent communion with God and communication of intelligence concerning coming events" and nothing besides this. And as we have said before this, in fact, is, in its essence, prophethood which does not necessarily consist in the revelation of a new law as law is only an adjunct. Would that our friends pondered this truth !

A Concluding Note

I have, by the grace of God, dealt with all the aspects of this subject. In the opening chapter the question Khatm-e-nabuvvat has been disposed of in the light of Quranic verses. This has been

followed up with a treatment in reference to the traditions. The third part relates to the views of leading Divines of preceding ages in support of our view point. In the end, it has been proved in the light of human reason that, not only a reflex-prophet can appear among the followers of the Holy Apostle (Allah bless him), owing allegiance to him and as his pupil but that it is the clarion call of times that a reformer of the prophetic level should appear in this age. These are the four possible approaches to the treatment of an Islamic question coming up for discussion. All the four criteria, Allah be praised, support our view. The Holy Quran is emphatically of the view that for the Holy Prophet's followers, the doors to Divine grace have been thrown wide open—wider than ever as they are best of people (UMMAT) ; for, in the preceding dispensation, the grant of prophethood was not contingent, on allegiance to the preceding prophet and the recepient was favoured directly but now, due to the grace attending the Holy Prophet's seal of Prophethood, the gate of this favour has been thrown open to the followers of the Holy Prophet (Allah bless him), through subordination to him and in his disciple-ship.

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So far as the Hadis is concerned, several traditions confirm the view that a non-law-giving prophet can appear after the Holy Prophet (Allah bless him). Even the traditions considered as doubtful, show on scrutiny that while the door to law-bearing and independent prophethood is closed, the door to reflex prophethood has not been closed. The term reflex prophethood is synonymous with elevation to prophethood of a servant and devotee of the Holy Prophet (Allah bless him) through the favour of his grace and the radiation of the light of his reflection. The prophethood as is so granted, along the path of fana firasul, (self-obliteration in the love of the Holy Prophet), is truly a part of his own prophetic properties and not something extraneous thereto and therefore in spite of it the Holy Prophet (Allah bless him) remains the last prophet.

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After traditions come the pronouncements of the Leading Divines — in strict order of precedence. We have shown in the foregoing pages that from the era of the Blessed companions to-

date there is no such period to be found when someone or the other leading Divine did not express views approximating our beliefs. This sacred chain of evidence begins with the initial links furnished by the views of Hazrat Ali (Allah bless him) and Hazrat Ayesha (Allah bless her), is followed up by those of Hazrat Shaikh Mohayyuddin Ibne Arabi, Hazrat Shaikh Ahmad Sirhandi Mujjaddad alfe sani and Hazrat Shah Waliullah, till it ends up with the last link, the opinion of Hazrat Maulana Muhammad Qasim Nanotvi, founder of the Deoband school. If therefore we are liable to be declared Kafirs, heretics, and outside the pale of Islam then what verdict have our opponents reserved for these eminent luminaries who have expressed identical views.

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Last of all comes the approach of human reason. We have shown in this connection that our beliefs are in line with the eternal Divine law and the call of times and the thirst in the minds of men further reinforces the argument in our favour ; this cumulative evidence has been still further supported by the unambiguous words of Allama Iqbal and Maulvi Abulala Maududi. After this formidable four-fold evidence, every part of which is a lofty tower of truth, it is a glaring falsehood, an unmitigated injustice and unreasonable aggressiveness to say that we have no faith in the 'ختم نبوت' of the Holy Prophet (Allah bless him) that we, God forbid, insult him, have abandoned Islam, have founded a new faith and coined a new creed. With what deep feelings did our Imam Hazrat Promised Messiah (peace be on him) said :

We profess the faith of Muslims
We are devoted servants of the Khatmalmursaleen
We shun shirk and innovation
We are mere dust in the passage trodden by Ahmad the chosen
We believe in all commandments
We are devoted heart and soul to this way
We have given away the heart already only the earthern frame now remains
It is our sincere desire that this too be sacrificed in His cause
O ye people, you call us Kafir, wherefore you fear not consequences thereof.

The above-quoted lines are from the pen of the Founder of Our Movement, Hazrat Mirza Ghulam Ahmad Sahib of Qadian, the Promised Messiah. We believe in every word of it and We invoke the wrath of Heaven on those who perjure. Whether the world shall believe me or not, truth shall, Insha Allah, ultimately prevail. Those who are today condemned as enemies of faith and detractors of the Holy Prophet, shall in the end, prove in the right and the bugle of Islam's victory shall sound in their honour. The world today is at a critical crossing whence roads branch off to different directions. The eternal decree of God has ordained that the Ahmadiyya Community shall take to the right path that leads to conquest and victory. The time is not far off when the world will acknowledge and the children of our denouncers will testify to the fact that the eminence of the Holy Prophet (Allah bless him) and the excellencies of Islam lay not in the beliefs of the oppositon camp but in those professed by us. The concept of Khatm-e-nabuvvat is the last ditch intervening between us and the other Muslims. Once this ditch has been crossed, through the grace and mercy of Allah, the entire field will have been cleared. May that day draw nearer. May our misguided brethren also see the light that we have seen and may they too taste of the elixir of life that we have tasted. May they appreciate the eminence and true status of the Seal of Prophets, the Chief of Apostles and the Leader of mankind, Muhammad the Holy? May they then lend us a hand in the service of faith so that Islam regains its glory in the world and that as there is One God of the World, so there be One Book and One Prophet for all men who may come all under one flag—his flag. This is the ordination of the Powerful, the Wise Lord and our last appeal is unto Him, the Lord of the Universe who is altogether praiseworthy.

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THE LIGHT BESTOWED ON THE PERFECT MAN

The Promised Messiah

(Presentation in Eng. by Sufi A. Q. Niaz)

The Light—
In quality the highest,
Absolutely the best—
Which the human being
Has been endowed with ;
The light bestowed
On the Perfect Man,
Veritably, is a light
Which never did exist
Even in the angels !
Nothing like it
Did ever exist
In the stars ;
In the moon ;
Even in the sun !
It never did exist
In the mighty rivers
Which sweep across the earth ;
Nor in the wide, open,
Shoreless seas, which girdle
The globe ! This light
Was nowhere to be seen
Even in the most
Precious stones :
Diamonds ; rubies ;
Emeralds ; sapphires ;
In the soft smile

Which glows in the heart
Of the pearl !
It was a light
Not found
In any earthly,
Or heavenly object !
Only in the heart of man
Did this light exist,
Latent, designed to leap ablaze
In the heart of the Perfect
Man ! To the best ;
The most complete ;
The most elevated extent,
It was exemplified
In our blessed Leader ;
Our best friend, and guide :
The Chiefest among
The Apostles of Allah ;
The Chiefest among those
Their touch confers
On man a renewed vigour
Of life—exemplified
In Muhammad, the Chosen One,
Indeed, in the sight
Of the Lord God.
Peace and the highest
Blessings of Allah
Be upon him, for ever,
And evermore !

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An Evening with the Spiritualists

Dr. Syed Zahur Ahmad Shah

I had heard about a sect of christians who could arrange contact between the living beings and the spirits of the dead through a medium. Since none of these people existed in this country (to the best of my knowledge) I just wondered about them. It happened one day that I came in contact with them. In the following lines I would describe one of such meetings.

Chance took me out of the country. I spent most of my time in the high lands of kilt and heather, with headquarters at Edinburgh. One afternoon I read an announcement about a weekly meeting of the sect somewhere in Leith. That aroused my curiosity to know something about them. After tea I asked about the location and the bus route I should take, from my land lady. On arrival there, I was required to put a bob (shilling) in the slit of a small box and was then showed in. There was a double row of benches in the hall with a central passage from the entrance to the stage. There were men as well as women sitting on the benches but the fair sex outnumbered their weaker counterparts. I found a seat in one of the back rows near the passage. Silence appeared to have been very strictly observed and even the whisper, if any, was audible.

It was 7.30 P.M. or so when three persons appeared on the stage from a side door and took their seats. They were the mediums and one of them was a goodlooking middleaged woman. The other two were men. A male medium stood up and extended his right arm with pointed index finger from one side of the audience and moved it very slowly towards the other end in the form of a semicircle. Just as he did so, he said, "Yes! Jones". and his finger gave a wee bit of jerk as it moved on and his half closed eyes watched carefully the people who

happened to be in line with his moving arm. His arm stopped for a moment and said to a woman, "For you"! and she replied, "No, not for me". At the same time another woman a few seats away from her said, "It is for me". (She probably had some dead person connected with her of this name). The medium shook his head in affirmative and said, "He says (Jone's spirit) that you should walk barefooted for five minutes on the grassy plot early each morning and your troubles would be over". She beamed with joy and said, "Thank you". His speculations thus went on and when his arm was in line with me he said, "Your friend Singh Ram Singh of Burma's spirit is there for you". To this I replied that I knew none of that name dead or alive nor any one in Burma. He scratched his head and as his hand moved further I stood up and said that it was all fraud that they were doing and I thought that it had been nothing but the exploitation of human mind to extract money. All eyes in the hall turned towards me and there was hardly any friendship in them.

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The woman medium stood up and asked me authoritatively, "You don't believe in Spiritualism"? On my denial she got down the steps of the stage and moved swiftly towards me. I was alarmed inwardly but kept my composure. She stopped in front of me and repeated her question and got the same 'no' from me. She almost ordered, "Extend your hands and turn the palms upwards and fingers raised." As I did so she put her fingers against mine by turning her hands downwards in the same manner, keeping her fingers in touch with mine by a small pull. She bent down, brought her face in front of me at about a foot's distance and told me to look into her eyes. I was perturbed as it dawned upon me that she was going to hypnotize me, therefore, I avoided her eyes and looked at her forehead, cheeks, mouth etc. instead. She was looking into my eyes and uttered slowly words of some language unknown to me. After about a minute I felt a sudden repulsion in my mind and looking into her eyes said loudly, "Look lady, you can not hypnotize me and you should try this on some one else here". There was a fury in

her eyes and she detached her fingers by pushing my hands down with a sharp jerk. She stood erect and told me to stay after the service was over and she would then convince me. The service was over and the the audience and the two mediums went out of the room leaving me on the bench and she standing on the stage. Indeed, I felt panicky lest there be a trap because I hadn't been aware of the ways of the people there and least of the spiritualists. She beckoned me to the stage and as I moved and put my foot to the first step of the stage I saw her looking sharply over my shoulder to some one behind. I at once looked round and saw a youngman near the door, coming slowly towards us. He stopped and said, "May I also come"?, but as the lady refused his admission with a stern "No", I said to him, "Come along young man. Either both of us join the sect or leave it together". This encouraged him and to my relief he also came up.

A huge Bible was lying on a table and I asked her if she could show me from any of the four gospels if Jesus had advised his followers to carry out such a fraudulant practice of hypothetically calling of spirits, as I had seen that evening. She didn't answer my question but gave me a sweet smile and almost beseeched me to come and attend their next meeting and she would try to convince me. After some time we took leave and once outside, the young man thanked me and added that his father had forbidden him from going to such a meeting but for curiosity's sake he had come that day and my talk with the woman medium cleared the whole thing, and that he would never attend their service again.

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Psalms of Early Christians

Sheikh Abdul Qadir,
(English : Ch. Ali Muhammad B.A. B.T.)

An invaluable treasure of 42 poems in the Syriac language, known as Odes of Solomon, was discovered in the beginning of the twentieth century. The treasure belongs to the early Christians of Edissa, reference of which was found in the literature of of Christians of the Middle ages but no copy of the songs could be discovered for centuries. Mr. Rendell Harris, the well-known scholar of the Syriac language was fortunate enough to discover in 1909 a copy of the said poems. The learned author published the poems for the first time. What is most amazing, is the fact that the collection contains psalms in which Jesus Christ himself speaks to the world. The theme of the poems, their style and diction are such as exclusively show that the author of these poems is no other than a messenger of God, who speaks from his personal experience on ideas which are at once deep and lofty, on spiritual experiences, which are simply prophetic in nature and on incidents showing the special favours of God on the author who gives vent to his feelings of deep thankfulness to God Almighty. Scholars are all praise for the beauty and spiritual expression of these poems. Some of the statements as given in the poems are a mystery to the scholars who have no access to these deep secrets. The poems have a very striking resemblance to the Hebrew thanks-giving hymns of the Dead Sea Scrolls. They seem to be two segments of the same gem set in the literary frame of early times in the Syriac and Hebrew languages. In one set of the songs the personality of the Prophet of Nazareth is conspicuous while in the other the "Teacher of Righteousness" is a hidden personality. Scholars are of the opinion that these peoms remind us of the Hebrew Gospel of the early Christians. This Gospel was destroyed by the cruel hand of the Inquisition. Yet we come across some quotations in the writings of Church fathers. As many as 114 sayings of Jesus Christ have recently been discovered from the Egyptian relics of the past which have

a striking resemblance to the poems under discussion. The language of the peoms is Syriac which is akin to the mother-tongue of the Prophet of Nazareth. The theme of most of the poems is: "God saved me from the jaws of death. I was taken for a dead man, but I am still alive. I approached the Jews that were scattered here and there. They hearkened to my voice and gathered around me. I breathed life into them, then I, with my followers, became settled in a land which is nothing less than a paradise on earth and where there is peace and stability."

We give below some of the opinions expressed by scholars regarding the Syriac manuscript which is a collection of 42 poems and forms part of the "Lost Books of the Bible".

1. "They have come down to us in a single and very ancient document in the Syriac language. Evidently that document is a translation from the original Greek. Critical debate has raged around these odes. One of the most plausible explanations is that they are songs of newly baptized Christians of the first century. They are strangely lacking in historical allusions. They do not borrow from either the Old Testament or the Gospels. The Inspiration of these verses is first-hand. They remind you of Aristide's remark, "A New People with whom something Divine is mingled". Here is vigour and insight to which we can find parallels only in the most exalted parts of the Scriptures".[1]

2. They were probably written towards the end of the first Century and possibly are the work of several writers.

They are quoted in the gnostic book of the 3rd century, Pistis Sophia and in the Institutes of Firmianus Lactantives. They were discovered in 1908 by James Rendell Harris (1852-1941) in a 16th century Syriac manuscript in his possession, which contained also the Psalms of Solomon.

While they are undoubtedly of Chrstian origin, they resemble the New Testament only slightly.[2]

3. The idea that the Odes stem from gnosticism is untenable—Greek has been regarded as their original language, but their content indicates that their home must be sought in Mesopotamia. There seems to be an echo of the history of Edissa, Syriac provenance also would explain some affinities with the thanksgiving Psalms found at Qumran.[3]

4. Hugh J. Schanfield in his book, "According to the Hebrews" page 263, writes :

> "The Odes are a valuable witness to other incidents in the life of Christ, as we have it (in Lost Gospel of Hebrews) and will repay careful study in this connection."

Coming across the beautiful saying of Chirst in the Gospel, European scholars have come to the conclusion that Jesus was a perfect gnostic poet of his time. J. W. Bowman, in his essay, says:

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"It is becoming increasingly clearer that Jesus was a poet of no mean ability, and that much of his sermanic material was cast in the form of Aromaic poetical structure."[4]

The Qumran manuscripts of Cave No. 1 contain Hebrew Psalms but nowhere do they give the name of the author. Some of the Psalms, however, have the caption, "Psalms of Jeshua" which have been discovered from the Dead Sea Cave No. 4. Some of the scholars are of the view that these poems belong to the early Christians and "Jeshua" is Jesus himself. The Syriac Psalms are no doubt the legacy of the early Christians. The wonderful resemblance between the two sets of poems—Syriac and Hebrew Psalms—is another evidence to show that the origin of the two is exactly the same. The language of the poems is Syriac which was the mother-tongue of the Palestinian Christians. This language resembles the mother-tongue of Jesus Christ. J. W. Bowman

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writes :

"The arduous and fruitful labour of a succession of scholars ovar a period of fifty years has made it appear as nearly certain as the case will permit that Christian Palestinian Syriac is substantially like the Galilean Aramaic spoken by our Lord and his disciples. Intensive study of this type of Syriac has made it clear both that an Aramaic saying—source or tradition lies behind the Synoptic Gospels, that this tradition is found most frequently and sometimes exclusively, in the words of Jesus, and that generally speaking these words both in sermon and in parable are cast in the form of Aramaic poetry".[5]

After this introduction we reproduce below the poems as contained in the Syriac manuscript :

In this poem Jesus Chaist—alludes to his escape from death on the Cross. They thought he had given up the ghost on the cross but it was not so. He was only in swoon and was alive.

1. As the wings of doves over their nestlings; and the mouth of their nestlings towards their mouths.
2. So also are the wings of the Spirit over my heart :
3. My heart is delighted and exults : like the babe who exults in the womb of his mother :
4. I believe; therefore I was at rest; for faithful is He in whom I have believed :
5. He has richly blessed me and my head is with Him : and the sword shall not divide me from Him, not the scimitar;
6. For I am ready before destruction comes; and I have been set on His immortal pinions :
7. And He showed me His sign : forth and given me to drink, and from that life is the spirit within me, and it cannot die, for it lives.
8. They who saw me marvelled at me, because I was persecuted, and they supposed that I was swallowed up; for

I seemed to them as one of the lost;

9. Any my oppression became my salvation; and I was their reprobation because there was no zeal in me;

10. Because I did good to every man I was hated,

11. And they came round me like mad dogs, who ignorantly attack their masters,

12. For their thought is corrupt and their understanding perverted.

13. But I was carrying water in my right hand, and their bitterness I endured by my sweetness;

14. And I did not perish, for I was not their brother nor was my birth like theirs.

15. And they sought for my death and did not find it: for I was older than the memorial of them;

16. And vainly did they make attack upon me and those who, without reward, came after me:

17. They sought to destory the memorial of him who saw before them.

18. For the thought of the Most High cannot be anticipated; and His heart is superior to all wisdom—Hallelujah

(ODE NO.28)

II

The Jews, after the crucifixion, were on the lookout for Jesus but they failed to re-arrest him. Jesus was fully confident of his escape.

1. I will give thanks unto Thee, O Lord, because I love Thee;

2. O Most High, Thou wilt not forsake me, for Thou art my hope:

3. Freely I have received Thy grace, I shall live thereby:

4. My persecutors will come and not see me:

5. A cloud of darkness shall fall on their eyes; and an air of thick gloom shall darken them:

6. And they shall have no light to see: They may not take

hold upon me.

7. Let their counsel become thick darkness, and what they have cunningly devised, let it return upon their own heads:

8. For they have devised a counsel, and it did not succeed:

9. For my hope is upon the Lord, and I will not fear, and because the Lord is my salvation, I will not fear;

10. And He is as a garland on my head and I shall not be moved; even if everything should be shaken, I stand firm;

11. And if all things visible should perish, I shall not die; because the Lord is with me and I am with Him. Hallelujah. (Ode No. 5.)

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III

In this poem Jesus refers to his escape from the cross and the guidance the disciples received at his hands.

1. I was crowned by my God; my crown is living:

2. And I was justified in my Lord: my incorruptible salvation is He.

3. I was loosed from vanity, and I was not condemned.

4. The choking bonds were cut off by her hands: I received the face and the fashion of a new person: and I walked in it and was saved;

5. And the thought of truth led me on. And I walked after it and did not wonder.

6. And all that have seen me were amazed, I was regarded by them as a strange person.

7. And He Who knew and brought me up is the most High in all His perfection. And He glorified me by His kindness, and raised my thoughts to the height of His truth.

8. And from thence He gave me the way of His precepts and I opened the doors that were closed,

9. And brake in pieces the bars of iron; but my iron melted and dissolved before me;

10. Nothing appeared closed to me, because I was the door of every thing.

11. And I went over all my bond-men to loose them; that I might not leave any man bound or binding;

12. And I imparted my knowledge without grudging and my prayer was in my love;

13. And I sowed my fruits in hearts, and transformed them into myself; and they received my blessing and lived;

14. And they were gathered to me and were saved; because they were to me as my own member and I was their hand. Hallelujah. (Ode No. 17.)

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VI

In this ode Jesus speaks of the Divine love—the fountain at which he drank deep. Moreover he speaks of living in a paradise.

1. My heart was cloven and its flower appeared; and grace sprang up in it: and it brought forth fruit to the Lord.

2. For the Most High clave my heart by His Holy Spirit and searched my affection towards Him; and filled me with His love.

3. And His opening of me became my salvation; and I ran in His way in His peace, even in the way of truth:

4. From the beginning and even to the end I acquired His knowledge:

5. And I was established upon the rock of truth, where He had set me up:

6. And speaking waters touched my lips from the fountain of the Lord plenteously:

7. And I drank and was inebriated with the living water that doth not die;

8. And my inebriation was not one without knowledge, but I forsook vanity and turned to the Most High my God,

9. And I was enriched by His bounty, and I forsook the folly which is diffused over the earth; and I stripped it

off and cast it from me;

10. And the Lord renewed me in His raiment and possessed me by His light, and from above He gave me rest in incorruption;

11. And I became like the land which blossoms and rejoices in its fruits;

12. And the Lord was like the sun shining on the face of the land;

13. He lightened my eyes, and my face received the dew; and my nostrils enjoyed the pleasant odour of the Lord;

14. And He carried me to His Paradise; where is the abundance of the pleasure of the Lord;

15. And I worshipped the Lord on account of His glory; and I said, Blessed, O Lord, are they who are planted in Thy land! and those who have a place in Thy Paradise;

16. And they grow by the fruits of the trees. And they have changed from darkness to light.

17. Behold! all Thy servants are fair, who do good works, and turn away from wickedness to the pleasantness that is Thine:

18. And they have turned back the bitterness of the trees from them, when they were planted in Thy land:

19. And everything became like a relic of Thyself, and memorial for ever of Thy faithful works.

20. For there is abundant room in Thy Paradise, and nothing is useless therein;

21. But everything with fruit; glory be to Thee, O God, the delight of Paredise for ever. Hallelujah.

(Ode No. 11.)

—V—

In this poem Jesus speaks of his persecutors who all perished before his eyes. And he speaks of his disciples who listened to him and became enlivened.

1. All my persecutors are dead; and they sought after me who hoped in me, because I was alive:
2. And I rose up and am with them; and I will speak by their mouths.
3. For they have despised those who persecuted them;
4. And I lifted up over them the yoke of my love;
5. Like the arm of the birdegroom over the bride.
6. So was my yoke over those that know me:
7. And as the couch that is spread in the house of the bridegroom and bride,
8. So is my love over those that believe in me.
9. And I was not rejected though I was reckoned to be so.
10. I did not perish, though they devised it against me.
11. Sheol saw me and was made miserable:
12. Death cast me up and many along with me.
13. I had gall and bitterness, and I went down with him to the utmost of his depth:
14. And the feet and the head he let go, for they were not able to endure my face.
15. And I made a congregation of living men amongst his dead man and I spake with them by living lips:
16. Because my word shall not be void:
17. And those who had died ran towards me: and they cried and said, Son of God, have pity on us, and do with us according to thy kindness:
18. And bring us out from the bonds of darkness: and open to us the door by which we shall come out to thee.
19. For we see that our death has not touched thee.
20. Let us also be redeemed with thee: for thou art our Redeemer.
21. And I heard their voice; and my name I sealed upon their heads:

22. For they are free men and they are mine. Hallelujah.
(Ode No. 42.)

The main theme of the poems given, above provides a tangible proof of the assertion of Prophet Ahmad of Qadian that Jesus Christ was saved from the death on the cross and that he migrated from his native land and went in search of the lost tribes of Israel in the Eastern lands. There is absolutely no allusion to his death on the cross, to his coming to iife on the third day and to his ascension to the heavens. On the contrary, he speaks of his settlement in a country which is unanimously taken as a paradise on earth.

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A Great Spiritual Revolution

The Late Hazrat Khalifat-ul-Masih II
(Translation into English by Yasin Butt)

It is said in chapter Al-Kahf of the Holy Quran that during their journey Moses and his companion (peace be on them) came across a dilapidated wall. Being in partial ruins it was about to collapse. They rebuilt it without claiming any remuneration. The wisdom underlying that act was that underneath that wall was buried a treasure belonging to two orphans. God willed it to remain safely hidden till they grew up to retrieve it.

But on the contrary you have to demolish the wall inorder to ensure safety of the treasure. Instead of razing these worldly mansions to the ground all at once. God is doing it step by step, since the people to whom He has entrusted the task of rebuilding them are still recieving training in the Divine Engineering College. Therefore, if, of a sudden, the whole supper-structure were razed to the ground there would be a big void. God has opened up this avenue for the progress of our organization. This revolution is bound to take place one day, but it will come to pass gradually so that those who have to benefit by it may get fully prepared. God has raised the Ahmadiyya community for reforming mankind. You are being given training in the Divine school so that after the completion of your education you may replace the teachers of the world. But our Jama'at has not yet become proficient enough to teach the celebrated scholars in the various branches of knowledge. The means are not wanting. They are amply available. I quote my own example. I have not received education at any school but, by the Grace of Allah, I possess the ability to silence even the most learned critics of Islam, I have not acquired this ability through worldly means, but God has blessed me with spiritual knowledge and penetrating insight. I invite the greatest masters of learning in any branch of worldly knowledge to raise objections against Islam. By the Grace of God

I can thrash their objections threadbare. I can silence them with elaborate reasons and rational arguments. The listeners will be forced to believe that their objections are groundless and that, in fact, no objection can be raised against the teachings of Islam. On the basis of my experience I feel that we should not even for a moment give way to the doubt that we are not worthy to become teachers of the world. The greatest philosophers, psychologists, mathematicians, and scientists of the world are welcome to raise objections against Islam. I can refute their objections and prove that the teachings of Islam are far superior to those of all the other religions. My worldly education is only superficial. When I am not afraid of facing even the greatest intellectuals of the world why should those, who are far more educated than me, have qualms as to their ability to become teachers of the world. If God, out of His Grace, has opened up new vistas of knowledge for me there is no reason why He will not do the same for them. What you, however, need is to bring about a great change in your persons.

Submit yourselves to the will of God. He has caused a flood of new knowledge to gush forth at my hands. But I am sorry to say that the Jama'at has not yet tried to benefit by it. Had they benefited, by now they would have been transformed and fully prepared to shoulder this responsibility. Since the last World War God has been occasionally vouchsafing to me revelations, which gave a complete picture of the great revolution, which God has willed to bring about through Islam. Had they been kept in view they would have caused a great awakening and awareness in every one of us. But a majority of the friends failed to realize their importance. They did not give a serious thought to them, and, naturally, they forgot them. The fact is that anything that is willed by God becomes a fait accompli because in accordance with His practice the events take a favourable turn. Consquently the people all over the world begin raising slogans in its favour. We were the first to use the word 'revolution'. We claimed that God had willed to cause a revolution in the world at our hands. Soon the slogans of revolution started being raised from all over

the world. To-day Europe is also anxiously awaiting the New order. And others, whether they are Westerners or Easterners, all are clamouring for a revolution. This constitutes a strong argument to the effect that waves of a great revolution will soon sweep across the world. And since this revolution is to be caused by Islam, therefore, unless our friends understand Islam and act upon it, they cannot benefit by this revolution. Only a few members of our movement have realized and are endeavouring to achieve this end. But the efforts of a few persons cannot be as effective as those of the whole community. I have repeatedly said it before and I strongly reiterate that the Western culture has had enough of its domination over the world. Now God has willed to crush it. There are people who express their fear and say,

> "How can we fight the Western culture? It is not possible to maintain the Islamic veil, which is not conformable to the spirit of the modern culture. How can we stop women from freely mixing with men? These social activities are a sine qua non of the modern social life. If we do not participate in then we can never make progress in the world."

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The people should bear in mind that on account of these activities they are besetting the path of Islam and Ahmadiyyat with obstacles. They are retarding the progress of Islam. These facets of the European culture are bound to be wiped out. Many of you will still be alive when the citadel of the European culture crumbles down, and on its ruins you will witness being built the new palaces of Islam. These are not the empty words of a human being: It is the decree of God, Lord of earth and heaven; and none can change it.

We do not claim to bring about this revolution through our own efforts. What we assert is that God has promised to do so. And we have time and again witnessed that God's promises are irrevocable. Thus there is no reason why should we not repose unwavering faith and conviction in this Divine promise. Doubtless,

the people will come to you genuflecting in all humility. The old system will be smashed to pieces and the world will have to accept a new system in the form of the teachings of Islam. Therefore, have no fear that if you advocate the use of veil or voice an opinion against co-education, girls or their parents will rebel against you. Not to speak of them even the advocates of these thoughts will be brought to their knees. They will humbly come to you to beg your pardon. This is the Divine decree. No earthly power can change it. Therefore, do not be discomposed if the current social customs sharply contrast with the teachings of Islam. It is up to God to effect change in the hearts. What we have said is logically tenable. Therefore, no wise person should entertain any doubts about it. To-day both the earth and the heaven are in favour of this revolution. What we, however, need is that it should be fully realized by our friends that God intends to cause a great spiritual revolution in the world at their hands. Brush aside your misgivings about your inworthiness. Let your shortcomings not dishearten you. The Lord God of heaven and earth is coming to your aid. You may be only a clod but in the hand of a capable and experienced person a clod becomes more useful than a sword in the hand of an inexperienced person. You may take yourselves for a hard lump of clay but this, when used by God, can pulverize the strongest forts. Therefore, do not quail at the greatness of the task before you. Gird yourselves up to confront it. Go on praying to God. Prime yourselves with conviction and faith. This will dispel all your doubts. Then you will find yourselves standing on a strong and high minaret of progress. God has raised among us a reformer. He has shown us the Might and Powers of the Living God by means of fresh signs. Moreover, the Holy Quran is with us. It is replete with heavenly signs, lights and blessings which are meant to illumine the hearts of the Muslims. Furthermore, in this age. God has shown you many signs at my hands so that those who did not witness the period of the Promised Messiah (on whom be peace) may become firm in the conviction that our God is the Living God, and possesses all the powers as before. Therefore, effect a profound change in your persons. This revolution,

as I have said before, is bound to take place. In this age the civilization, culture and economic system of the world in their present forms are being brought to ruin. The question is what is your contribution towards the fulfilment of this task ? That should be your only worry. Do not allow yourselves to be assailed by the doubts that the people will not accept your views. If they do not accept them God will cause them to perish. Our duty is the plain delivery of the message of Islam. If we fail to do so we will be held culpable and have to render an account to God. Therefore, pray to Him constantly and go on toiling unremittingly.

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